

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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WHOLE NO. 206.

The Principles of Nature.

LECTURE ON SHAKERISM.
BY FREDERICK W. EVANS.

By request we give publicity to the essential portions of a lecture delivered in the Broadway Tabernacle, this city, on the evening of March 18, by Frederick W. Evans, of the Shaker Society at New Lebanon, N. Y. The views of ecclesiastical history which it presents, will be regarded with interest by many persons who do not look with favor upon the peculiar theological and socialistic doctrines, which it advocates. After some introductory remarks of a general hearing, Mr. Evans proceeds as follows:

We (the Shakers) are non-believers in the direct interposition of the Great Supreme with the affairs of this earth. His dealings with the human race have ever been, and still are, conducted through instrumentalities, mediums, the chief of whom is Christ, a spiritual being, not Jesus of Nazareth.

This Being came into direct or immediate rapport with the man Jesus. But to Moses and the children of Israel he sent messengers or angels. Hence it was said, "The law was ministered by angels," not by Deity, as Moses supposed: "but grace and (spiritual) truth came by Jesus Christ."

Judaism was above and distinguished from Gentilism, in the following particulars:

The Gentile or heathen nations were grossly ignorant of the laws of physical health. They ate and drank without any respect to physiological principles; and, as a necessary consequence, were subject to all manner of diseases.

The Jews were taught by Spirits how to cultivate the land in a proper manner, and to discriminate, in respect to food, between right and wrong, clean and unclean; and, indeed, in all their manners and customs, particularly in reference to the health of their bodies. And Moses said, "The Lord will take away from thee all sickness, and will put none of the diseases of the Egyptians upon thee, which thou knowest, but will lay them upon all them which hate thee"—i. e., all who violated the statutes of Moses. The physical laws which God has established in the natural world will produce perfect health only by perfect obedience thereto.

The heathen (or Gentile) nations framed their organic laws respecting property for the good of the few and the enslavement of the many; and, by means of monopoly of the land, with its products, and the vice-producing principles of usury, created a small class of rich capitalists, who were supported by the labor of the masses in idle and injurious luxury, in proportion to the over-worked and degraded condition of the multitude.

The organic laws of the Hebrews first divided the land by lot among all of both sexes, and then, by their four orders of consecutive Sabbaths, rising from the seventh-day Sabbath to the seven times seventh year Sabbath, they banished poverty, provided for the widow and fatherless, released the debtor (every seventh year), and emancipated the slave; and, twice in every century, they divided the land among the people.

The Gentiles within the pale of marriage were unrestrained in their relation to the sexes, and those without the pale were but little better; while the Jewish law prohibited the price of a dog (a lecherous man) and the hire of a harlot in the camp of Israel outside the marriage pale, and restricted all within it to the law of nature, to sexual commerce solely and exclusively for the purpose of reproduction.

The Patriarch Jacob saw a ladder set upon the earth, the top of which reached to heaven, and the angels of God ascended and descended thereupon. (See Gen. xxix. 12.) The rounds of this ladder represented several dispensations, each one being a stepping place to stand upon, in order to ascend still higher, each one having its own order of ministering angels or messengers. And as the rounds of a ladder, though distant from each other, are connected and fastened together by its sides, so do certain fixed principles pervade and unite the differing dispensations.

The Mosaic laws of property ultimately in the primitive Christian church, in community, abrogating the selfish principles of private property as unchristian, unheavenly. No man claimed anything as his own. It was ours, not mine.

The Mosaic law of physical health ultimately in the gift of healing both body and soul. Great multitudes of sick persons came to Jesus and his apostles, and they healed them all. (See Mat. xii. 15.) This gift abode in the primitive Christian church as a permanent institution, but it rested on a faithful observance of the laws of physiology as revealed through Moses; and the order as established by the Apostles was, "Is any sick among you, let him call for the Elders of the Church."

The Mosaic laws of generation and circumcision, with their concomitants, culminated in a virgin life, first in Jesus, next in his twelve apostles, and then in the Israelitish primitive Christian church, founded at the day of Pentecost. This church entirely abjured all war. Jesus said, "If my kingdom were of this world, then would my servants fight." War, in all its phases, proceeds from lust, from the clash of nations, down to the Caudle Lectures.

Thus, my friends, I have set forth, first, in what consisted the step or round in the ladder of religious progression in man, from Gentilism to Hebrewism; and second, from Hebrewism to the first Christian church or Jewish Christian church; and I affirm that this church, of which Jesus was the head and type, abounded in spiritual gifts; held no private property; practiced no war or fighting; took no part in the kingdoms or governments of this world, and wholly abstained from marriage. And all sen-

sual unions of male and female. All its members had been trained by the schoolmaster, Moses; none but Jews were converted by the Holy Ghost or Holy Spirit at the day of Pentecost.

I also affirm that there was a Gentile Christian church, the head and founder of which was Peter. The Jews supposed that all the Gentiles would be everlastingly damned, unless they were converted to Judaism; as do each of the three hundred sects of the present Christian world believe the heathen will be damned unless they become converted to their particular kind of Christianity. The Jewish Christians entertained this belief.

But Peter had a vision, in which he was told not to call that which God had cleansed, common or unclean; and that he must go with three men, then in the house, who were spiritually sent.

Cornelius, a Gentile, was in like manner directed to send for Peter by "a man who stood before him in white clothing" as he was praying. The result was, that the Gentiles received the Holy Spirit as well as the Jews. But that they were not equal recipients thereof is evident from the fact, that the requirements upon the Gentiles in regard to health, property, war, and the relations of the sexes, were much the same as those of Moses upon his followers. They were not required to give up all; they might hold private property, but must be benevolent and charitable with it, by supporting all their own poor well and comfortably. For their teachers declared, that a believing or Christian man or minister, who would not provide for all the members of his own household, or church, the necessities and comforts of this temporal life, had denied the Christian faith, and was worse than the priest of Moses, the unbelieving, infidel Jew. They might eat and drink what they pleased, except swine's flesh, that which died of itself, blood, etc.

And, in order to bring the members of the Gentile Christian churches, who had formerly been accustomed to polygamy, under the restraints of the law of Moses in respect to marriage, they were allowed one wife, with the promise of "trouble in the flesh." They were also instructed that, so long as they continued to marry, so long would they have "wars and fightings" among them, as the inevitable result of their unrefined "fleshly lusts," which warred in their unmodified members.

Such was the Gentile Christian church. And I hope I have made the distinction sufficiently plain between the Jewish and Gentile Christian churches; as upon this distinction will depend the right understanding of the succeeding history of Christianity, and all its diversified phenomena, which it is the special object of this lecture to unfold and review.

I hope my friends will all bear in mind this distinctive difference in the primitive Christian churches. And whenever you read the Scriptures it will be well to consider, that what the law of any particular dispensation saith, it saith to those who are under that particular dispensation and law; that what Jesus said to the multitude was one thing, while what he said to his disciples was quite another, because to them "it was given to know the mysteries of the kingdom of God." And yet again Jesus had "many things to say which neither could they (the twelve) bear."

So, also, what the Apostles to the Jews spoke or wrote, applied to the Jews and Jewish converts only. And what the Apostles to the Gentiles and Gentile converts spoke or wrote, was addressed to them exclusively, having no application whatever to the Jewish Christian convert. All the epistles to the Romans, Corinthians, Ephesians and the other Gentile churches are written to and for Gentile Christians.

We have now come to a very important point in our subject. It is agreed, by all the so-called Christian sects, that Christ did appear upon this earth, and that he set up a church—a Christian church.

Now, did that church fall away? Or has it existed upon the earth to the present time? The Catholics claim that it never did fall. The Protestants are rather muddy on the subject, and do not give us any definite answer. I affirm that it did fall away, and will endeavor to prove it.

Jesus said: "I must work the works of him that sent me, while it is day, for the night cometh when no man can work." (John ix. 4.) Paul states that "that day (Christ's second appearing) shall not come, except there come a falling away first, and that man of sin be revealed, whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming." (Thes. ii., 3-8.) Daniel predicted the cutting off of the Messiah, the taking away of the daily sacrifice, and the setting up of the abomination of desolation. (See chap. ix.) John, the Revelator, (chap. xi. 1, 3,) says: "And there was given me a reed like unto a rod; and the angel stood, saying, Rise, and measure the Temple of God, and the altar, and them that worship therein. But the court, which is without the temple, leave out, and measure it not; for it is given unto the Gentiles, and the Holy City shall they tread under foot forty and two months. And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth."

"The temple of God," or "Holy City," was the Jewish Christian church, that was noticed and measured. But the court, or Gentile Christian Church, was left out and not measured; and they (the members of the Gentile Christian church) "trod under foot the Holy City" 1,260 years. In other words, the Gentile Christian churches, with their selfish individual property, their marriage alliances, and war spirit, gradually supplanted and overcame the order of the primitive or Jewish Christian church.

And when, about the year 313, "Constantine the Great" was converted to Gentile Christianity, and became the head of the Gentile Christian church, the Jewish Christian church was effectually and completely trodden under foot, and we hear no more of it.

From this time, began the reign of Antichrist, which, as we shall see, is divided into two parts; the first being described by the apostle John as the "beast that came up out of the sea, with seven heads and ten horns, and upon the horns ten crowns, and upon his heads the name of blasphemy." A very apt description of Christendom.

And the beast which I saw, was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power and his seat; and great authority. And all the world wondered after the beast; and they worshipped the dragon which gave power unto the beast; and they worshipped the beast saying, Who is like unto the beast? Who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies: and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints and to overcome them; and power was given him over all kindreds and tongues and nations. (Rev. xiii. 1, 7.)

The dragon, which gave the beast his seat and authority, was the heathen powers. And the Protestants universally assert that the beast is the Catholic church.

It was given unto the beast to make war with the saints, (the "holy city," or Jewish Christian church,) and overcome them. "And power was given him," (the beast,) over all kindreds and tongues and nations."

Now, it is an undoubted historical fact, that the Gentile Christian church has thus ruled over the earth for more than twelve centuries. It is also a fact, that, whereas Jesus Christ was the "Prince of Peace," and that the first Christians passed through no less than ten persecutions from the heathen governments, mostly—because they did not enlist in their armies and fight—Constantine was a great warrior, and made converts by the deadly use of the sword.

His private character was of the blackest dye. He strangled his brother-in-law, Licinius; killed his father-in-law, Maximilian. In 315, put to death Basilianus, his brother-in-law. In 336, he put to death Crispus, his own son, 25 years old, and his nephew Licinius, about 11 years old; and finally he killed his own wife, Fausta. "These," (says Lardner,) "are the executions which, above all others, cast reflections upon the reign of Constantine; though there are also hints of the violent death of some others, about the same time, with whom Constantine had, till then, lived in friendship."—(See Lardner's Works, vol. iv., pp. 172-176.)

Such was the pretended successor of St. Peter, the head and founder of the Gentile Christian Church. And any one who will reflect that that church, by various means of torture, has destroyed some fifty millions of human lives, will perhaps come to the conclusion that the body has well and fully corresponded to its assumed head—"Constantine the Great" Usurper.

We now come to the second part of the kingdom of anti-christ!

And I beheld another beast coming up out of the earth; and he had two horns as a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them that dwell therein to worship the first beast. And he had power to give life unto the image of the beast, that the image of the beast should speak, and cause as many as would not worship the image of the beast to be killed. And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hands, or in their foreheads; and that no man might buy or sell, save he that had the mark or name of the beast, or the number of his name.—[See Rev. xiii. 11, 12, 15, 16, 17.]

The second beast which came up out of the earth is Protestantism. Its two horns or powers, Luther and Calvin, unlike the Catholic church, never made any pretensions to a divine or spiritual mission. They did not claim to introduce a new religion or dispensation, but simply to protest against the abominations of the Catholic church, which they styled "the great whore of Babylon."

At first these two reformers appeared like lambs; but when they had acquired political power and authority, their voice and their conduct was that of a dragon, for they exercised all the power of the first beast.

That the Protestant Reformation has effected a revolution for the better, I do not question, nor do I doubt that Catholicism itself was an advance upon heathenism; for the law of progress will assert its supremacy in all human affairs, seeing that God can cause even the "wrath of man to praise him."

Adjudged from the standpoint of the age in which they lived, Luther and Calvin were both real reformers. But, compared with Jesus, the great pattern of true Christians, whose disciples and followers they professed to be, they were what Luther, in his last will and testament, said himself was, a "Dannable man, and a miserable sinner." He persecuted those whom he called heretics, the Anabaptists and others, by fire and sword, with all the zeal of a Bishop Bonner or an Archbishop Cranmer.

Munzer, an Anabaptist, declared that all men were born equal, and thereby excited "the rustic wars," as they were called in Germany. He declared that, "if the Pope had treated the Princes like subjects, the Princes had treated the common people like beasts."

Luther wrote to the peasants, telling them "they ought to submit to their rulers, and when smitten on the one cheek, should turn

the other, Christ-like." And then he wrote to the Princes, and told them it was their "duty to exterminate the peasants as they would mad dogs." "All his works," (said Bishop Challoner,) "declare him to be a man of an implacable nature, rigidly self-willed, impatient of contradiction, and rough and violent in his declamations against those who dissented from him."

Of Calvin, the other lamb with a dragon's voice and a dragon's nature, cruel things are also recorded. I will simply mention the burning to death of Servetus, a Spanish physician, at Geneva, the head-quarters of the Reformation; and where they exercised all the persecuting power of the first beast, even to the burning at the stake of better men than themselves.

Such was the character of Luther and Calvin, the founders of Protestantism! Need we marvel that persecutions, on account of religious faith, have ever existed in all its sects, to the present day?

The Catholics said the Protestants were decidedly opposed to burning for heresy, except when it was to be performed by themselves. One hundred and sixty Roman Catholics were put to death under Elizabeth, sixteen under James, and some thirty under the Presbyterian republicans, etc., to say nothing of the persecution of the Quakers in England and America. And freedom of conscience, as a principle, is not even yet clearly understood in the Protestant religious world.

There is no part of the world, except Christendom, that answers to the description of Babylon, as found in the book of Revelations of St. John. The "beast" and the "image of the beast" are undoubtedly the Catholic and Protestant powers. And while the divided Protestant sects declare the Catholic power to be the "Whore of Babylon and Mother of Harlots," they should remember that the Catholics have the clearest evidence and proof of the Protestant sects being those very harlots' daughters.

The two witnesses who were to prophesy during the reign of the "beast" and the "image of the beast," we will now look after.

Although the "Holy City," or Jewish Christian Church, was trodden down by Antichrist, yet in every age God raised up, by the Spirit of Revelation, male and female witnesses, who declared and maintained the principles of the true primitive Christian church, as we have set them forth. These would take no oath, bears no arms, have no union, and take no part with either the church or the state. They abstained from marriage, held their property in common, and were the "holy people" whose power (with themselves) was scattered, throughout the reign of the beast and his image. They were known as heretics, under the various names of Marcionites, Hierarchites, Manicheans, Novatians, Priscillanists, Basilians, Bogomilans, Catharists, Beghards, Picards, Paterines, Albigenes, Anabaptists, Waldenses and (in later times) the Quakers. It is estimated that fifty millions of these had their bodies destroyed by a great variety of tortures invented by the Court of Inquisitions and others. They were stoned, or hanged, or burned, or sawn asunder, etc., to drive the truth out of their souls. The rise, history and fall of these witnesses, one after another, will yet prove a very interesting part of Ecclesiastical history.

Each one of them had a spiritual origin, "began in the spirit." They prophesied, and when they had delivered and finished their testimony, the beast, it was said, should make war against them, and kill them, and their dead bodies should lie in the street of the great city which (spiritually) is called Sodom, and Egypt, where also our Lord was crucified. They did not suffer the dead bodies to be put into graves.

We all know that it was while these witnesses were testifying against the wickedness of the church and state, that the beast, or church and state united, was destroying their physical bodies. This did not hurt or kill them, but, as persecution ever does, rather increased and multiplied them.

But when, by the favor and friendship of these corrupt powers, they finished their testimony; then they were overcome and killed, and their dead bodies remain unburied for they "gave their power unto the beast."

The monks and nuns are some of these dead bodies in the Catholic church; and the Moravians, Dunkers, and particularly the Quakers, (who may be taken as a type of all the witnesses,) are dead bodies in the Protestant church. Each one of the witnesses possessed some one or more Gospel truth; no one of them possessed them all.

It was this unbroken chain of witnesses that connected the first and second Christian churches, for it was out of the last of these, the Quakers, that the first witnesses of Christ's second appearing arose.

"The spirit of life from God entered into" some individuals who were a part of that now dead body; "and they stood upon their feet," and they heard a voice from Heaven, saying, "Come up hither," and they "ascended up to Heaven in a cloud;" and they have dwelt in Heaven these fifty years past; for, "the kingdom of Heaven is within" or among them, and they have the testimony of Jesus, and live in a more perfect order than did those of the Jewish or primitive Christian church at Jerusalem.

It is their faith to do the will of God on earth as it is done by those in Heaven who are in the spirit world. We believe that Heaven is the result of obedience to the heavenly principles, whether we be in this or any other world.

Jesus said to the Jews, "The Kingdom of God shall be taken from you and given to a people bringing forth the fruits thereof."

And we testify that "Now has come salvation and strength

and the kingdom of our God and the power of his Christ"—power over the war spirit; the selfish spirits, the spirit of pride and ambition; and power over all the lusts of the flesh and of the mind, so that each one can seek another's wealth, and not his own; and all can dwell together in the unity, purity and innocence of little children. For, in the true gospel, "there is neither rich nor poor, high nor low, bond nor free, male nor female; but all are one in Christ Jesus."

DR. HARE'S EXPERIMENTS.

DETROIT, March 20, 1856.

PROFESSOR ROBERT HARE:

Dear Sir—I see by a late Number of the New York SPIRITUAL TELEGRAPH, that some of the facts stated in your recent work have been questioned. I therefore feel it my duty to place you in possession of the following additional corroborative testimony. As soon as your book upon Spiritualism was published, I sent for a copy, which I read with deep interest. As I perused the account of your experiments, I felt impressed to try them for myself. I concluded that if the Spirits could work such wonders in Philadelphia, they could also perform them in Detroit. I therefore at once went about the construction of a table like that represented by Plate II of your work. My business engagements allowed me but little leisure time; I had some difficulty in getting the apparatus constructed, and was obliged to make the greater portion of it with my own hands. It was not until the first day of January last, that the table was ready for use.

Upon that day I invited M. T. Gardner, of this city, to my private room for the purpose of making the experiment. Mr. Gardner is a gentleman of the highest respectability, and is engaged in an extensive business in this place. I had the most perfect confidence in his candor and integrity, and knew him to be a tipping medium of considerable power. I therefore selected him to assist me in my first experiment.

He kindly consented and met me at my room. No one else was present. It is also proper to remark that at this time Mr. Gardner was quite skeptical in relation to the spiritual origin of these phenomena.

Mr. Gardner sat at the table, and I took my place in front to observe the action of the dial. Where he sat, neither the index nor the dial could be seen by the medium.

After sitting some ten or fifteen minutes, the table began to move, and the dial revolved several times. The following communication was then received.

QUESTION—(by me.) Will the Spirits communicate through this machine?

ANS.—(by the dial.) We will try.

QUESTION—(by me.) Will you spell your name?

ANS.—(by the dial.) We will try.

REQUEST—(by me.) Spell it?

ANS.—(by the dial.) F-r-a-n-k-l-i-n.

QUEST.—Is this right?

ANS.—(by the dial.) Yes.

QUEST.—Will you operate another machine for us if made more perfectly.

ANS.—(by dial.) I will try.

This was all that we obtained at the time thus specified, as the table, being poorly constructed, was actuated with difficulty.

Encouraged by these results, I at once began the construction of a pneumograph like the one represented by Plate IV, Fig. 2, of your work. I placed the dial so that the medium should be behind it, and the letters unseen by him. The dial was attached to the upright by a small screw, and so arranged that this screw could be taken out, the dial turned around on the center after the medium was seated behind it, and the screw then put in at another point. By this means the same result was attained as if a new dial never seen by the medium, and with an entirely different combination of the letters, was placed upon the instrument every time the medium sat at it. The alphabetic letters on the dial were disarranged from alphabetic order, or as printers say in "pi." In all other respects the pneumograph was like yours. Soon after this instrument was constructed, the most satisfactory results were obtained. A number of communications were spelt out through the mediumship of Mr. Gardner. At a later period I discovered that this pneumograph would operate under my own hands.

The name of Thomas Paine was spelled out for me with my hands only on the instrument. As the board moved along under my hands, I could compare it to nothing else but the feeling of a personal nature they will not be related. In conclusion allow me to express a hope that the facts related will not be of interesting to you, and also that they may be of some service to the cause of Truth and True Religion.

Yours truly,

R. H. HARE.

SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

"Let every man be fully persuaded in his own mind."

NEW YORK, SATURDAY, APRIL 12, 1886.

LOSS OF THE PACIFIC.

OUR ANSWER TO THE COMMERCIAL ADVERTISER.

The last hope of the bereaved is found in the calm assurance that those whom we loved—now lost to the outward sense and to the merely speculative mind—have inherited a higher life; that the peculiar combination of faculties and affections which invested each with the attributes of a distinct personality are yet preserved, and that the departed ones still sustain intimate and conscious relations to their friends on earth. Such a faith is a healing balm to the lacerated heart; it soothes the trembling nerves so rudely swept by the storms of outer life, and over the darkest cloud of mortal grief presents the bow of an immortal promise. Such a demonstration of the after-life as dissipates the last shadow of doubt respecting its reality, can never be uninteresting or unprofitable to the sorrow-stricken soul. All who hunger and thirst after the imperishable elements which sustain their eternal life, are invited to a banquet of fresh hopes, of heavenly consolations, and immortal joys. As many as have accepted the invitation and have come to the feast, are rejoicing amid the light and splendor of this divine entertainment. Angels are their guests, and those who were viewed as lost come like familiar friends to the table.

But there are prodigals who yet wander from the mansions of the Spirit-Father; who prefer to feed swine, and *desire to fill themselves with husks*. Others, like the saintly Jews, refuse to be seen in their Father's house, because certain infidel prodigals have at last returned and been kindly received. Among those who are "wailing and gnashing their teeth" in the "outer darkness" are many of the illustrious scribes. The reader's attention is invited to the illustrations which follow:

FROM THE COMMERCIAL ADVERTISER OF APRIL 4.

THE PACIFIC AND THE SPIRITUALISTS.—No one who has observed the maneuvers by which professional Spiritualists and Spiritualist journals contrive to keep up a profitable excitement in the community, can have failed to notice the resort to prophecies and alleged communications respecting any occurrence about which there is no human probability that the public will ever receive correct and authentic intelligence. The device is cruel and heartless, but that does not seem to be taken into the account by these panders to a morbid but profitable craving for such excitement; or if it is, the prospect of gain swallows up all such considerations. In the case of the Arctic, and other lost vessels, and the fact of such loss was placed beyond all reasonable doubt, and there was no likelihood that the falsehood of the alleged communications could ever be demonstrated, the friends of some professional medium, living upon the fees charged to visitors for her pretended communications, were sure to publish some narrative of revelations on the subject made at her "table"; to which table any one can have admission who pays a dollar to the woman who keeps the table. Such narrative serves admirably for an advertisement, bringing so much additional custom that the medium can well afford to pay the writer of it handsomely, and the journalist who publishes it."

This editor has so long been employed in the service of Mammon, that he very naturally regards everything, even the means of grace and the hope of immortality, in a Commercial point of view. Hence he charges the Spiritualists with a "cruel and heartless device," which is alleged to have originated in "the prospect of gain." The simple facts in this case are a sufficient refutation of this false and malicious charge, at the same time that they uncover and expose the character of its unscrupulous and reckless author. Mrs. Porter has never received so much as one farthing for the communications given to S. W. Brittan respecting the Pacific, nor has Mr. B. himself, from first to last, either directly or otherwise, ever realized a single cent for his services as a witness in behalf of Spiritualism. In short, the medium received nothing for her time, the amanuensis never presented a bill for such a service, and as public journalists, we have never asked nor accepted a compensation for either time, space or services, employed in laying any similar facts before the public—beyond the spontaneous patronage which the fearless friends of truth have been pleased to extend to this paper. In the light of these facts, it will clearly appear that while the ungenerous imputation at the close of the Commercial's first paragraph is utterly false in its application to Spiritualists, it is doubtless true as a revelation of the sordid spirit—the Commercial spirit—that governs its own groveling and selfish policy.

We cannot publish all the foolish and absurd assumptions which a commercial editor can compress into one of his columns. Our space can be occupied with more interesting and instructive matters, and our types are not wont to appear in such false relations. From the body of the Commercial Advertiser's article we will, however, make brief extracts, or otherwise refer to such portions as will suffice to indicate the character of the whole. Mark how the editor discharges his small arms at the whole crowd of inquirers, among whom are many of the most cultivated, brilliant and profound minds in Europe and America.

Those witless ones who have a dollar to spare for the questionable privilege of sitting at her (Mrs. Porter's) table with other excited people, have more money than brains.

We trust that the many enlightened and influential citizens who have recently occupied seats at that table, will be able to bear the severity and excuse the ill manners of this editor, though they may be obliged to project a voyage of discovery to find his wit. Why should we be offended, or yield to an unwholesome excitement on the present occasion? There is surely no reason why any one should lose his balance. Those who have "more money than brains" will find no difficulty in getting into Commercial circles, while such as have an excess of brains will probably be obliged to stay out. All charitable and sensible people will, we hope, apologize for the Commercial man. If the further sanction of a practical example be required, ours shall not be withheld. We maintain that an enraged donkey has an undoubted right to kick at the Lord Mayor, provided he does not hit anybody; moreover, the Lord Mayor would be a donkey to resent it, simply because it is the nature of the beast to kick.

Speaking of the article in our last issue concerning the loss of the Pacific, the editor of the Commercial Advertiser says:

It is in most respects but an echo of the one published respecting the Arctic, testified to by the same witnesses, and is in fact nothing more than an advertisement for a well known medium.

There are no points of agreement between the foregoing extract and the actual facts in the case. Neither the statements of S. W. Brittan nor our own remarks in the same connection were in any proper sense "an echo" of what was formerly said by other parties respecting the loss of the Arctic. Not one of the witnesses in this case testified in that; and so far from the article having been intended as "an advertisement for a well known medium" the proprietors of this paper were never even requested to refer to the circumstances in any way, and the medium did not know that we had designed to make such a publication of the facts until our article was in the compositors' hands.

Now if there is any essential difference between a positive assertion without knowledge and without proof—deliberately made at the hazard of affirming what is not true—and the conscious utterance of willful falsehood, we sincerely hope the reader will recognize the proper distinction in estimating the Commercial's character for veracity.

We give this heartless and cruel imposition upon public credulity as it appears in a Spiritualist newspaper, omitting all that would serve the writer's purpose of advertising his own journal and the medium.

There is not the slightest indication of heartlessness, cruelty or imposition in the article thus stigmatized by our unscrupulous accuser. On the contrary, if any one is "heartless" it is the man who profanely disputes the right of the angelic guardians to watch over and protect the beings committed to their keeping; if any one is "cruel" it is the sensualist who strives to ward off those spiritual impressions through which so many have already been admonished of approaching danger or saved from impending destruction. Among the most heartless and cruel of all men must be included those who thus strive to steel their fellows against all influences emanating from the Heavens, and who, when a fatal calamity has overtaken some poor mortal, would deny to his surviving friends the consolation of knowing that the departed yet lives, loves and is happy. It is granted that the weak and credulous are sometimes imposed upon by false representations; but we know of no class who so unblushingly practice this imposition as those who utterly deny the most significant and important facts in human experience, who labor perpetually to conceal the truth from public observation and who delight to trample on the rights, interests and affections of its fearless disciples.

That our unrighteous assailant intentionally omitted to name the TELEGRAPH in the course of his remarks, and for the one sufficient reason which he unwittingly disclosed, will not be likely to surprise any one in this region. It is not probable that those who are at all familiar with the principles that govern the Commercial Advertiser would ever expect any favors from that quarter. Of course we did not presume that the Commercial would advertise the TELEGRAPH without pay. On this point the editor's remarks are highly suggestive. In his own covert and peculiar manner he improves the occasion to remind us that we are at liberty to offer an advertisement at the Commercial's regular rates. We shall take time to consider the suggestion, and will decide hereafter.

The Commercial copies the statement of S. W. B. and then offers its readers an analysis of the same, which is remarkable chiefly for its want of logical discrimination, gentlemanly courtesy and adherence to the truth. In his analytical process the Editor thus proceeds:

The writer of the statement says that on the 23d of December, 1853, Mrs. Black told him that the Pacific would be lost! And he makes this known in April, 1856! when it is placed beyond doubt that the prediction has been fulfilled.

Here it is distinctly implied that S. W. Brittan, in the statement published in our last issue, never made known the prophecy of the 23d of December until last week, when the truth is, Mrs. Porter's prediction was disclosed to many persons before the Pacific was due at this port, among whom we are permitted to refer to a number of individuals whose names here follow: William P. Taylor, Troy-street; Mr. and Mrs. William Hall, and son, 166 West Thirty-ninth-street; Mr. and Mrs. Taylor, Sen. and Mr. and Mrs. Taylor, Jun., 145 West Sixteenth-street; D. B. Britton, 49 Water street; Ira B. Davis, and others in this city. Out of New York the following named persons, some time before any apprehensions were felt for her safety, viz., Dr. T. W. Lowie, Dr. S. S. Lyon, and Mrs. Lyon, all of Newark, N. J.; likewise Mr. and Mrs. A. B. Moore, and Mr. and Mrs. J. F. Simmons, of Troy, N. Y.; Mr. Britton is of the opinion that the original memoranda had been submitted to the inspection of not less than fifty persons when the Pacific had been out thirty days. Will the faithless editor of the Commercial Advertiser recall his hasty decision, examine the witnesses and exercise his moral sense, that he may be duly qualified to render an enlightened and honest judgment.

We cite another passage from the Commercial's pretended analysis, which is only the embodiment and expression of its unmanly suspicions:

The medium is alleged to have said, "there will be a report that she is safe, but it will prove to be false." The report of the Pacific's having gone into the Shannon is quoted in proof of the prophetic character of the woman's prediction. We ask, Who set out first and forth these reports about the Pacific's safety? Were they not put forth by these Spiritual impostors for the very purpose of being used by them in this way?

Without taking the trouble to furnish any further "proof of the prophetic character of the . . . prediction," which, from the nature of the case, could not be difficult, we will briefly answer the Commercial's question. The rumor respecting the safety of the Pacific was neither fabricated, sold, circulated nor believed by the Spiritualists. The implicated statement that it was, has not the slightest foundation in truth nor so much as the air of probability.

Mr. Faulkner appears not to have known his own Christian name, while his surname had been repeatedly published in the papers.

On this point the man of the Commercial is simply mistaken—by no means an extraordinary circumstance. It distinctly appears to us that Mr. Faulkner did remember "his own Christian name," and that the same was used in the transmundane dispatch, though it does not appear in the published account. We copy the Commercial's concluding paragraph entire. The author aims at delicious heights and unknown depths in his base abandonment of truth and justice, and in the exhibition of his extreme folly and madness.

And now, when we fear, every one has given up all hope of ever hearing from a single survivor how the Pacific was lost, these heartless impostors seek to make a profit of the harrowed feelings of the friends of the lost, and of the community generally, by the assertion of so-called facts which they do not expect ever can be disproved—which in their wretched sordidness of heart they hope will never be contradicted—by a surviving passenger or sailor of the ill-fated steamer. This is indeed a refinement of fanaticism and cruelty, of wickedness and wrong, that should be denounced everywhere until the perpetrators of it shall not only fail to make their anticipated profit, but be driven by public indignation from continuing to perpetrate a gross and wretched imposture that has already peopled our asylums with lunatics and beguiled many a man and woman from the path of religion and peace.

The Editor of the Commercial presents a grotesque appearance in attempting to display his intense sensibility on paper. His extreme delicacy and fear that "the feelings of the community generally" may be disturbed is a hollow pretense that is most emphatically contradicted by himself. What does he care for the feelings of any one who thus stigmatizes, as "heartless impostors," all who believe in an angelic ministry. That man has but a doubtful respect for truth, and his love of righteousness is questionable who insists, at this late date, that it is the mission of Spiritualism to make "lunatics," and to lead men and women "from the path of religion and peace." The Editor of the Commercial Advertiser either knows better, or he is too ignorant of the subject to hazard the expression of an opinion. All who are experimentally and vitally acquainted with the new faith know full well that it unseals new and immortal springs of peace and

joy. What has it not done for the benighted mind and sorrowing heart everywhere? The fond mother who called frantically for her lost one, embraces her child once more, and feels its gentle hand laid on her trembling heart-strings; the loving father speaks from the immortal world to admonish his wayward child; the bereaved wife is admitted in the Heavenly States; there that kindred natures are wedded in the Heavenly States; there are old men who but yesterday felt they were alone amid the shadows of life's evening twilight, who now sit in the company of Angels and rejoice in the immortal Morrow which shall be succeeded by no night. There are frail, gentle and loving natures, that were wont to eling convulsively to earth, while every nerve shook at the thought of death; these are morally and spiritually strong and serene in the possession of a living faith before which the "king of terrors" is powerless for evermore. Multitudes wept in hopeless sorrow over the pale images and pained forms of all that was most dear on earth. Standing under the shadow of a great sorrow, while the elements of the spirit were still visible in the consecrated dust, their feelings were often harrowed up and every nerve put to the torture by fiendish descriptions of the immortal agonies of the lost soul. Spiritualism has come to save the mourner from darkness and despair, and to rescue the departed from the merciless hell to which popular superstition had consigned them. It is noiselessly performing its divine mission, and already the moral wilderness and the valley of death are clothed with immortal verdure and made fragrant with the incense of perennial flowers.

All who derive consolation from such sources—they constitute a multitude that no man can number—are as savagely condemned as "heartless impostors." Public journalists strive to excite the prejudice of the rude and ignorant, to the end that all these may "be driven by public indignation" away from the Sanctuary of their immortal hopes and affections. This mammon-worshipping scribe dips his pen in gall to denounce them as vile knaves, and their consoling faith as "a gross and wretched imposture." In this peculiar manner his shallow pretenses are illustrated before the world, so plainly that men of ordinary discernment will be able to measure his vaunted respect for the wounded feelings of the living, and the sacred memories of the dead. We can not say that this wickedness has the merit of being refined. This man would crush the new faith, and with it the hearts that have found rest in the Spiritual Sanctuary. His profane hand is unceremoniously thrust through the windows of the inner temple, that he may cast down the glorious images that over-shadow the altar. He sadly strives to restore the old dominion of death and hell, and sacrilegiously places himself between the soul and its vision of immortality. Drugged with popular prejudices and drunk with the spirit of selfishness, he reels like a barbarian into the heart's "holy of holies," only to pollute the Sacred precincts with the common dust from his sandals.

There are important facts concerning the loss of the Pacific, from other and independent sources, which we shall probably lay before the reader in our next issue.

MAN.

EARTH, air and water have their respective inhabitants. The wilderness and the solitary place, the fountains of the great deep, and the burning sands of the desert, are all full of life; and wherever the boon of conscious existence is given, we find super-added a suitable place and the means of subsistence. Without these, life would cease to be a blessing, if indeed it could be preserved.

There is life everywhere, and every creature is wisely adapted to its appropriate sphere. The reptile crawls on the surface or in the bosom of the earth—the beast is found among the hills and valleys, and the dark solitudes of the wilderness—the bird wings its way through the upper air, and the fish sports in the liquid element. Each of these is beautifully fitted to its place and to all the circumstances of its being. This is true of every living thing—of the creatures which seek the protection of man, as well as those that dwell in the deep solitudes of Nature's wild retreats. The little insect, frail as the gossamer that floats on the summer's breeze, and the bold eagle who maketh his eyrie where the storms gather and the thunders smite the everlasting pinnacles, are alike at home and happy in their sphere.

But in Man the wisdom and beneficence of the Creator is even more strikingly displayed. Nothing can be more admirable than the perfect adaptation of his physical nature to the sphere of his present existence, and all the circumstances of his outward being. His senses are doubtless more perfect than those of inferior creatures, and the pleasure he derives from this source is more refined and exquisite. The world is filled with beautiful scenes and harmonious sounds, and his senses are fitted to perceive the outward beauty and harmony. Even the vestments of Nature are of a color most grateful to his eye. For him the flowers impart their fragrance to the passing breeze; the groves of spices and the delicious fruits of Autumn are for his gratification; and the earth is filled with music, while man goes forth to listen to the soft tones that come

"From every tree, and bill, and mountain side."

But man is a Spirit. To complete the chain of being, and bring heaven and earth into fellowship, it became necessary that one should exist, in whom the earthly and the spiritual natures might be united. Man is that being; he is the connecting link between earth and heaven. The temporal and the eternal—the material and the spiritual—visible and invisible—all meet and center in him; and there is one unbroken chain of being, from Man down to the little insect that flits away the brief moment of its existence on the earth, and far away, upward, to the highest seraph above the throne of God. Such is man—the creature of a moment, and yet destined to an endless life—an animal, yet an ANGEL! This idea of man is beautifully expressed in the language of the Russian poet in his sublime address to the Deity.

"Thou art! direct, guiding all, thou art!

Direct art understanding, then, to thee.

Control my spirit, guide my wandering heart:

Though but an atom 'midst immensity,

Still I am something, fashioned by thy hand!

I hold a middle rank 'twixt heaven and earth,

On the last verge of mortal being stand,

Close to the realms where angels have their birth,

Just on the boundaries of the Spirit-land!"

"The chain of being is complete in me;

In me is matter's last gradation lost,

And the next link is Spirit—Deity!

I can command the lightning, and am dust!

A monarch and a slave; a worm, a god!"

The organic structure of man is not more perfectly adapted to earth, than is the spiritual nature to a wider and higher sphere. These bodies, in which we prize them, are only the fleeting forms of life. The invisible spirit that animates the clay is the divine Reality. This is not confined to earth—the Universe is its dwelling-place! Chains and dungeons can not bind it. It is free as the wind that bloweth where it listeth. It is here—it is there—it is yonder—it is gone! The Spirit that quickens that mass of clay—that which has power to think, to reason and to investigate—may, quick as thought, visit the four quarters of the earth. It is here in its earthly sanctuary. The next moment it is among the stars! and anon, like the Angel in the vision, it de-

cends to stand on the sea and the land! Surely, the spirit is not adapted to earth and its passing forms and shadows. It is radiant with the light of immortality, and when this earthly mission is ended, will seek its appropriate sphere.

These views of Man—of his nature and destiny—remind us of our duties and obligations are solemn and momentous. It becomes us to be faithful in our adherence to what is just and true, and active in every work which Heaven will approve and bless. Cherish every great thought and holy desire. Before you consent to that which is wrong—prostitute the noblest powers to base and unworthy purposes—pause and reflect a moment on the dignity of your nature. You are but a little lower than the angels! From your rank in the scale of being, you are allied to the whole spiritual world. You may even claim kindred with One who is above the angels, for you bear the image of Him who is over all. Then be not irreverent, profane, or thoughtless. With a pure heart, fervently invoke the Divine guardianship in every period of life. Live for truth and virtue, and thy life shall be beautiful and thy destiny glorious. So shalt thou go to thy repose.

"Like one that draws the drapery of his couch
About him, and lies down to pleasant dreams."

A GREAT LIGHT GONE OUT.

Our readers may possibly remember that some time since we had occasion to refer to Mr. John P. Whitney, of renunciation notoriety, whose herculean public labors, professedly in behalf of Spiritualism, lasted precisely ten weeks, when they were discontinued for the special convenience of Mr. W. himself, and for the good of mankind in general. Our departed friend of the Pathfinder was the original discoverer of a peculiar kind of so-called Spiritualism (?), which he illustrated so long as he remained—we use his own expressive language—"at the head of the most extensive establishment in existence." But the concern proved to be a financial and moral failure, and Mr. Whitney at length withdrew his great personal influence and commanding talents from the cause he had espoused. Yet, strange as it may appear, the movement proceeds without interruption, and the Spirits have often ventured out since "this most extensive establishment" lost its head. Mr. Whitney is seeking rest; but not in vain, for he finds grateful sources of strength and consolation in the foolish falsehoods invented and circulated by the enemies of Spiritualism. In a recent number of the Pathfinder, which is edited and published by Mr. Whitney, we find the following:

COME TO HIS SENSES.—We have seen it stated, the Rev. T. L. Harris, who was for some time a Universalist minister in this city, subsequently turned up a member of a spiritual colony in the State of Virginia, where we believe he met with manifold domestic misfortunes, has recently taken to himself a wife in New Orleans, and commenced the practice of the law.

We cut the above from the N. Y. Dispatch, and it is another of the many instances which we daily hear of the triumph of reason over infatuation. Rev. Mr. Harris is an able man, and we are gratified he has dropped a subject which invariably brings to his believers discord, trouble and confusion. The history of modern Spiritualism is yet to be written, and if all the facts could be produced it would show a state of folly, sensuality, and misery, that would be hardly credited by the community—clearly proving the words of Scripture, that God's condemnation attend those who deal with spiritual spirits.

It may be a pity to spoil a pleasant dream, but we are constrained to say that no such pretended "triumph of reason over infatuation" has ever occurred. Mr. Harris has not yet "draped" Spiritualism, nor does he propose to resign his hold this year. He has recently been lecturing on Spiritualism in Mobile, Ala.; Augusta and Griffin, Ga.; and Charleston, S. C. Moreover, from a letter just received from Mr. H. (dated March 24th), we learn that he was just on the point of leaving New Orleans on a similar lecturing tour through Texas.

Mr. Harris is an eloquent and self-sacrificing apostle of a great Truth, which sits like a crown of glory on his consecrated brow. Having embraced a living Gospel of light, liberty and harmony, he is not at all prepared to comfort John by following the example of his apostasy. Judging from his own experience, Mr. Whitney concludes that intercourse with Spirits is subversive of good morals. The conclusion is false in fact, though it may be logically inferable from the false premises of the author. We are reminded that "the history of Modern Spiritualism is yet to be written"; but we venture to predict that it will not exhibit such "a state of folly, sensuality and misery" as is here suggested, probably for the reason that, a just discrimination in the selection of materials will prompt the author of that work to reject Mr. Whitney's experience.

Agonizing over the Delusion.

The New York Express copies our article on the loss of the Pacific, with the following title and introduction:

IMPOSTURE AND CRUELTY.—We are entirely at loss to designate by any other terms, the miserable attempt of one of the organs of that wretched delusion—the "Spirit Rappings"—to turn to profitable account so painful a circumstance as the supposed loss of the ill-fated steamship "Pacific." Yet such we are ashamed to say, is the case. Blasphemy, perhaps, was never so boldly employed to practice upon the credulity of the public.

What we have to say about the "wretched delusion," "imposture and cruelty" will be found in our Editorial leader, and to that article we invite the attention of the Express. We have had no newspaper experience in turning public misfortunes to "profitable account," but the Express exhibits uncommon facility in making such turns. It issued our article with analytical and descriptive head-lines, sub-titles, etc., to attract special notice. The news-boys were dispatched through all our principal thoroughfares crying, "News from the Pacific!" Of course a large edition of the organs. Yet the Express is "ashamed to say" that "one of the sold" was attempted "to turn to profitable account so painful a circumstance." The humanity and piety of the Express man are every way peculiar. The "wretched delusion" which so disturbed his righteous soul he distributes as extensively as possible. He is fearfully shocked at the "cruelty" and "blasphemy" of the TELEGRAPH; he is professedly an "enemy" of our sins; but while he carefully paints the blush on his cheek he coolly duplicates the alleged iniquity.

The Tremont House.

Our friends from different parts of the country who may be visiting this city for business or pleasure, will hereafter find an agreeable home and congenial society at the Tremont House, corner of Sixth Avenue and Fortieth-street. The situation has the advantages of pure air and comparative retirement from the noise and dust of the business portion of the city, and the terms will be altogether reasonable.

Close of the Volume.

Our readers will bear in mind that the current volume of the TELEGRAPH will expire with the issue of two more Numbers, and that the efforts of our friends to increase our subscription list for the next Volume, are very desirable. We would also respectfully remind our patrons that the terms of this paper require the payment of subscriptions strictly in advance, and that this rule is invariably observed.

Judge Edmonds' Lectures.

Hon. J. W. EDMONDS delivered two lectures at the Stuyvesant Institute, this city, on Sunday last. The Hall was crowded in every part, and hundreds were obliged to go away, not being able to gain admittance.

SPIRITUAL DYNAMICS AGAIN.

DETROIT, MARCH 15, 1886.

BROTHER PARTRIDGE:

I have read your remarks in the last number of the TELEGRAPH upon my late article, entitled "Spiritual Dynamics." I do not wish to enter into any controversy upon this subject; but I do not fear to be criticized, and I am confident that the main points assumed in my article will stand the test of right reason and sound judgment. I only wish to say how sorry I am that you should have so mistaken the tone and object of my article. You speak of it, as though you thought I denied not only the power of spirits to carry messages, but also their power to communicate at all. Now if you will look over my article you will find these words:

"The writer does not mean, however, to advance the idea that Spirits can not, or never do, carry messages from one medium to another. There are many facts which tend to prove that they do. All that I desire to establish is, that Spirits yet in the form have also the power to communicate with each other at a distance, by mental impressions, and to explain, so far as possible, the philosophy of the operation."

If you will look at my article, you will also see it is insisted therein that if we can communicate with each other by a mental telegraph, it follows that Spirits must also have the same power, since we are Spirits and do not lose any of our spiritual powers when we leave the form—a perfect demonstration of the Spiritual theory of supermundane communication. I am also very sorry to see, brother Partridge, that in the extracts which you make from my article, and which you characterize as being "clear as mud," you have mutilated my remarks, left whole periods out, and inserted sentences which in my article are separated from each other by considerable intervals. The writings of any person, if so trusted, would indeed become as "clear as mud."

I collect from your remarks that you deny "in toto" the existence of a mental telegraph. Now, brother Partridge, if there is no mental telegraph, it follows that Spirits can not, and do not communicate with us by impressions. In conclusion, let me ask you this question: Do you believe that Spirits ever impress thoughts, by their volition, upon our minds? If you answer Yes, you admit a mental telegraph; and in my article I have explained, as I believe, the process by which Spirits convey those impressions. It is true that I also claim for those yet in the form the same power, in a less degree; but that does not conflict with the Spiritual hypothesis, but really adds strength to it. You call for facts. They shall be forthcoming at the proper time.

Your friend and co-laborer in the cause of truth and true religion,
R. H. BROWN.

You say: "If we can communicate with each other by a mental telegraph, it follows that Spirits must also have the same power." This is assuming the thing you are called upon to prove, viz., that mortals telegraph at a distance and that spirits can do the same things. We are investigating a new phenomenon, and we must not be hasty in deciding it by, or applying to it, old theories. But since the opportunity is granted us to examine spiritual things, we are bound to take up the whole subject, and examine and decide upon it in all its phases, according to the facts and their intrinsic significance. The question as to whether our spirits live after the dissolution of the body, and whether they are changed, and, if so, in what particular, and whether they can exercise the same powers, or more or less, and in what particular mode they exercise those powers, are matters to be settled by facts and not fancy. If we decide that Spirits have only the same powers that we have, of course we are bound to discard everything as coming from disembodied Spirits, which transcends our own capabilities. But we will speak of this further on.

You complain that I mutilated your remarks in the quotations I made. I beg to appeal to the readers to say whether this be so. Your article and my remarks appeared in the same paper, and our readers can compare and judge for themselves. I insist that the quotations were fair, and that no omission was made which varied the sense.

You say above, "If there is no mental telegraph (you mean between mortals), it follows that Spirits can not and do not communicate with us by impressions."

Here again you clothe these new facts with worn out or unfitting fancies of your own. You jump from unwarrantable premises to unjust conclusions. Why will you not allow people to determine whether they communicate with their Spirit friends by the facts rather than by your theory? Have you any facts showing that human and spiritual capabilities, and progress, culminate in yourself, and that Spirits can do nothing that you can not do? If so, do let us have them, for we matter-of-fact men can not give much heed to a philosophy which rests on mere assertion, neither can we give up our belief that we have communicated with Spirits, and our hope of immortality, because this belief and hope is based on phenomena we have experienced, which you, and the whole world besides, can not duplicate. Neither will we quietly stand by consenting that our "belief and hope" be frittered away through a system of specious misappropriation of facts, which I consider constitutes the staple of the theory. It is very seldom that a case of communicating between distant places occurs, which does not clearly exhibit evidences that the communications are conveyed and delivered by disembodied spirits; and it is probable that such evidences might be obtained in every case, were proper means of determining the fact instituted at the time. The few cases in which no evidence as to the mode of conveying intelligence was obtained, and which form seeming exceptions to the general mode, are seized upon and forced into the fantastic theory under consideration.

I know not under the cases you mention in your article of the TELEGRAPH, whether date of 29th ult., in illustration of your theory, are fanciful or genuine. If they are genuine, won't you please furnish all the facts and circumstances necessary to determine their origin and the true mode of conveying the intelligence; also inform us whether the parties are mediums for disembodied spirits, and whether they usually communicate with them by the process of impression, or other modes similar to that indicated on these occasions. If the cases are fanciful, and got up to illustrate a fanciful theory, I don't want any more of them; I have enough already.

A in Pittsburg, and B in St. Louis, you say: "On a chain of connection between their minds is thus established, which is as perfect and entire as the wire which links the telegraph office in Detroit to the telegraph office in New York."

Also, that A being in New York, and B in Buffalo—"The spheres of the two are thus brought in rapport; they meet and fully blend. As soon as this takes place, B is impressed with the fact that A is thinking of him, and wishes to communicate something. B at once fixes his thoughts upon A. His mind is in a passive and receptive state. He is therefore prepared to receive the message. The spirit of B, as it were, stands still and listens, and soon deep within he feels the message of his distant friend himself amid the current of his own thoughts. B now desires to reply. The whole process is now reversed. B's mind, by his desire and effort to respond, is thrown into a positive state; and A's mind, waiting for a reply, slides into a passive and negative state, and he receives the response in the same manner that B received the message."

If this is true, mental phenomena can afford no evidence of the existence of, and intercourse with, disembodied Spirits; for no one can discriminate absolutely whether the communications, through the organs of mediums, or impressions on their minds, proceed from minds in, or out of the earth-form. We have only physical manifestations left, and all of these which thus you can not duplicate, you deny. I quote your words:

"It is a truth self-evident to every student of Nature, that without a germ no ultimate can be developed. Let us draw this conclusion. If man does not possess the germ of all those transcendent powers which Spirits are supposed to enjoy in their fulness, then we are wrong in believing that Spirits possess those powers. . . . Men are Spirits, and being Spirits possess in proportion to their development, all the attributes and powers of Spirits. If they do not, then Spirits out of the form can not."

Thus super-mundane Spiritualism is disposed of by this class of philosophical, in favor of man's egotism. But, thank God, there are several classes of students of nature.

On the point here involved, however, they are generally resolved into two. Those of one class seem to consider that God dwelt on this earth originally, and personally attended to the making up of all creatures—consequently they possessed his attributes more fully than at present. Those of the other class reverse the order, and believe in a progressive unfolding of everything. To use a figure, one class begins at the top of the ladder, and comes down, and the other class begins at the bottom and goes up. I assume that Mr. Brown belongs to the latter class; and if so, how can he consistently limit "the attributes and powers of Spirits" to the attributes and capabilities of men? How can he consistently ask the following question:

If the other life is but a prolongation of this, and a continuation of our identity as Spirits—where do departed Spirits get those mysterious and wonderful powers which are attributed to them?

This is beginning at the top of the ladder, and running down and denying to each receding round, the possibility of strength inherent in the one just left. His language is tantamount to saying that the crystal exhibited all the attributes and powers of the vegetable, the vegetable all the attributes and powers of the animal, the animal all the attributes and powers of the human kingdom and species, and the human all the attributes and powers of the spiritual. For, he says, "If they (men) do not possess the attributes and powers, (involved in the new phenomena,) Spirits out of the form can not." He may with the same reason say, that if beasts, birds and fishes, can not speak, he and I can not, and so with all our capabilities. What fact has he or anybody else adduced, showing that there may not be as marked differences between the attributes and powers of men and disembodied Spirits, as there are between men and beasts? I by no means deny that Spirits remember what they have as men and women, and that they retain all the attributes and powers they possessed or exercised while dwelling in the earthly tabernacle; but I protest against Mr. Brown or anybody else limiting Spirits' power, wisdom and capabilities, to those exercised by mortals. Hence, I call on him, as I did in the article of which he complains, to exhibit facts warranting his assumption. "Move any ponderable object without physical contact—a feather even;" but do not deny that disembodied Spirits appeared and spoke with Peter and unlocked the door and let him out of jail, neither that they have locked and unlocked doors, and transported keys through the air, in my presence; neither that Spirits rolled away the stone from the door of the sepulchre, nor that they have moved ponderable objects weighing a thousand pounds before my eyes—neither deny that Spirits transported Philip through the air, and that my testimony to a similar occurrence in my presence, is reliable; neither deny that Spirits communicate things entirely new to the mundane sphere, because there have been already too many new things disclosed to hope for credence. I say, do not deny these things without better reasons than that your spirit can not do them; neither attempt to pacify enlightened and sincere Spiritualists for this specious undermining of their dearest hopes, by saying.

It is only necessary, however, to admit that Spirits out of the form are equal in power to those in the form, to prove the truth of all that Spiritualists claim.

I claim that all that is above stated, and more (if not in ancient times), has in modern times transpired. Are your "powers equal" to the performance of these and like phenomena, Mr. Brown? If so, apply them, and let us be undecieved as to the interpretation of disembodied Spirits in the occurrence of such phenomena.

Do these extracts show that I have, as you say, "mistaken the tone and objects of your article?" What does your quotation, to which you refer me as evidence that I have mistaken the tone of your article, signify in comparison with the import of these and other passages which I might select from your article? You merely say, "The writer does not mean, however, to advance the idea that Spirits can not or never do convey messages from one medium to another. There are many facts which tend to prove that they do." Yes, merely tend to prove that they do! Is that all, Mr. Brown? tend to prove they do! What does this signify by the side of your repeated and positive assertions as to what mundane Spirits do. I leave the reader to judge whether I have mistaken the tone and influence of your article. Of a similar tone and influence are the productions of most writers who are endeavoring to prove that the so-called spiritual phenomena originate, or are duplicated in, the mundane sphere. They are positive as to the phenomena being produced by mortals, and they will not deny the same power to Spirits if in the way that can be made to support their hobby. These writers are positive as to the powers exercised by mortals, but negative as to those exercised by Spirits. To them it seems to be of but little importance whether Spirits communicate, so long as mortals can.

If you think that I have used strong language, I assure you friend Brown, it is in all kindness to yourself personally, but in earnestness for the truth.

For truth and humanity, I am fraternally yours,
CHARLES PARTRIDGE.

HISTORY AND PROCESS OF STEREOTYPING.

Previous to the year 1450, books were printed by means of wooden blocks, on which the characters were engraved. But this method involved a heavy expense, and was further objectionable on account of the time required in the execution of a work. These objections were at length removed by the invention of separate metal types, an improvement which formed a new era in the history of the art. But there was still room for a more important discovery. During the 17th century, the Dutch began to print with fixed types or solid plates, and the modern invention of stereotyping is by some writers ascribed to that people. It was not, however, until about the beginning of the nineteenth century that the art was brought to its present perfection, and generally introduced. Among those who have assisted in perfecting this very useful invention, we may mention Foulis and Tullock, of Glasgow, Ged of Edinburgh, Didot of Paris, and Earl Stanhope of London, as perhaps the most conspicuous.

With this brief history of the art, we proceed to describe the process. A page is first set up with separate types in the ordinary way. The face of the letters is slightly moistened with olive oil, and an iron frame called a "flask," about five-eighths of an inch thick, is placed around the page. A quantity of pulverized gypsum, mixed with water to the consistency of cream, is poured over the page, and the flask is filled. After a few moments the plaster becomes comparatively hard, and the mold, in which there is a distinct impression of every letter, is removed and placed in a hot oven, where it is left until the moisture evaporates. The mold is then placed in an iron pan of convenient size, usually about two inches deep, and largest at the top. In this pan there is a separate plate of iron, covering the bottom, which may be removed at pleasure. A lid made to fit into the top is held firmly to its place by means of a simple apparatus called a "clump." The whole is then immersed in the fused metal, there being a small aperture at each corner of the lid through which the liquid elements finds its way. When the unoccupied space in the pan is full, and the minutest cavities in the mold are all permeated by the burning streams, the pan with its contents is

removed and placed on a platform in a tub of cold water; the plane on which the pan rests being just below the surface of the water. The action of the cold at the bottom of the pan tends to force the contents up to the top, which is still kept to its place in the manner already described. To render the cast perfect it becomes necessary, as the metal shrinks during the cooling process, to pour in more through the apertures at the corners. When the cast is thus completed, it is taken out, and the plaster is readily removed.

It often happens that several letters in a plate are cast solid, or are otherwise defective, owing to some imperfection in the mold. These are finished by hand, after which the plates are passed through a machine which planes off the back, leaving them of a uniform thickness. The blank parts of the page are next cut down somewhat lower, so that in printing they may not receive the ink from the roller. At last the plates are side-planed—the edges made straight and smooth—and thus the process is rendered complete.

The composition used for stereotype plates consists of about seventy-seven parts of lead, twenty parts of antimony, and three parts of tin. These are fused together, and exposed to a temperature of not less than seven hundred and fifty degrees.

MY ANGEL LOVE.

N. P. WILLIS, in one of his letters from Idlewild to the *Home Journal*, introduces a poem written by Mrs. Emily C. Judson, which we do not remember to have seen in any of our Spiritual papers. It is an utterance from the heart of one whose nature acquired moral strength and spiritual beauty in the severest trials. We copy the introductory and concluding remarks from Mr. Willis, from which it will appear that he is by no means destitute of faith in an angelic ministry:

There is a poem written by one of our foster children of genius, of which I am reminded by this question of angelic aid to our mortal imperfection of reach. I am not sure that it has ever been published. "Fanny Forrester" wrote it, and it has been among my manuscripts till I have learned its inspired harmonies by heart. Even if it be found elsewhere in print, however, it will not be unrefreshing to read, for a change, a bit of the old-fashioned poetry that has in it both meaning and music. The widowed heart of the gifted one—with her apostle husband just gone before her to heaven—thus exquisitely tells the story of their earthly love and its still lingering "hold of hands."

I gazed down life's dim labyrinth,
A widening maze to see,
Crossed o'er by many a tangled cleft,
And wild as doubt could be;
And as I gazed in doubt and dread,
An angel came to me.
I knew him for a heavenly guide,
I knew him even then,
Though meekly as a child he stood
Among the sons of men—
By his deep spirit-loveliness,
I knew him even then.
And as I leaned my weary head
Upon his proffered breast,
And scanned the peril-haunted wild
From out my place of rest,
I wondered if the shining ones
Of Eden were more blest.
For there was light within my soul,
Light on my peaceful way,
And all around the blue above
The clustering starlight lay;
And eagerly I saw upon
The pearls of glory trace.
So hand in hand, we trod the wild,
My angel love and I—
His lifted wing all quivering
With tokens from the sky.
Strange my dull thought could not divine
'Twas lifted but to fly!
Again down life's dim labyrinth
I groped my way alone,
While wildly through the midnight sky
Black, hurrying clouds are blown,
And thickly, in my tangled path,
The sharp, bare thorns are sown.
Yet firm my foot, for well I know
The goal can not be far,
And ever, through the rifted clouds,
Shines out one steady star—
For, when my guide went up, he left
The pearls of glory trace.

In those last two unsurpassed lines—lines in the golden cadence of which lay the lark-song of her own then dawning morning in heaven—Emily Judson has expressed the faith for which the imaginative world is now zealously contending—spirit-vision across the grave. I should be reluctant indeed to relinquish my own hold, instinctive rather than philosophical though it be, of faith so precious.

Test Facts.

MR. LAMBERT S. BECK, of this city, called at our office a few days ago and related the following interesting facts: A friend of his, a Methodist lady residing in the upper part of the city, was not long since in consultation with Spirits, when the name of a little girl of her former acquaintance was given through the medium. Said the lady, "If you are so-and-so, (mentioning the name that had been given,) you came to your death by a fall and suffocation at the Greenwich Avenue School a few years ago, when many children lost their lives in consequence of an alarm of fire. The Spirit responded, "No." "But," said the lady, "did I not see your body carried home from the school-house?" "Yes," "And did I not help lay you out?" "Yes." "Well, then, did you not come to your death by a fall and suffocation?" "No." "Why, yes you did; you must have forgotten that circumstance." "No, no," said the Spirit. "But how is this?" rejoined the lady; "can you explain yourself?" The Spirit then spelled out by the alphabet, "I was frozen to death." It then instantly recurred to the lady's mind that after the child's apparently lifeless body had been brought home from the school-house, her friends had it packed in ice. The child responded to this as the explanation, and said that had it not been for that circumstance she would have revived. Here was a communication, true in its allusions to facts, which could not have been derived from the minds of the parties present.

ANOTHER CASE.—On another occasion this same lady received the announcement of the presence of the Spirit of a relative of hers. She required of the Spirit the mention of some fact by which she could identify him, and he immediately spelled by the alphabet, "On the night on which I died, the curtain fell." The lady then remembered the singular circumstance, that one night while the gentleman whose Spirit claimed to be present, was absent on a distant sea voyage, the curtain of a bed in his room, with the cross-piece which held it up, mysteriously fell with a loud crash upon the sofa, making an indentation upon the latter which is still to be seen. The cross-piece which held the curtain had been firmly fastened to the tops of the bed-posts, where it had rested for years without falling, and when it did fall no one was touching or jarring it. The circumstance being so unaccountable, was taken as an intimation of the death of the gentleman above referred to; a memorandum was accordingly made of it, and intelligence subsequently arrived that the man had died at precisely that hour. Mr. Beck vouches for the entire truthfulness of the lady from whom the foregoing was received; and no one who knows our informant will require our testimony to his veracity.

Original Communications.

GLORY.

THE following poem was spoken originally in a circle while I was in a semi-trance state. Whether it is properly the offspring of my own brain or had its origin in the spheres, I am unable with certainty to state. No Spirit, however, has ever appeared and given his name, to claim its authorship. The stanza commencing "O land of Washington!" I am certain is an interpolation of my own, as it was made subsequent to the delivery of the rest of the poem.

The cottage spoken of is the "Cot where I was Born," and the mountain is Mount Monadnock, in Cheshire county, N. H. This mountain, and the "sweet forest" formed a part of the scenery most familiar in the happy days of boyhood. While these descriptive stanzas were spoken, a distinct vision of the entire landscape, even in all its minutest features, was presented to the mind.

P. E. F.

"SIC TRANSIT GLORIA MUNDI."

O, what is glory? tell me ye
Who love the name, what it may be,
Where may it dwell, and where appear—
On earth, or in some higher sphere?
Is it material form, or thinking mind,
Or an ethereal essence unconfined?

We asked a soldier, on the field
Where proud Britannia's heroes yield—
Hast seen the phantom, Glory, here,
Midst blood and death doth she appear?
He showed a ghastly wound which ebbed slow
The tide of life, that seemed to answer, No!

On Albion's Isle at night we saw—
Far from the noise and din of war,
Beside her children, sweetly sleeping—
A mother, mournful vigils keeping.

Did glory mingle with her tears of woe?
The soldier's widow sighing, answered, No!

We asked a monarch on a throne
Where regal splendors brightly shone—
Doth glory sit with kings enthroned?
The monarch bowed his head and groaned.
But hark! that shout! "Vive la republique!" Oh!
His white lips quiver as they falter, No!

Forsaking lands where regal sway
Hath frightened Liberty away,
To fair Columbia's shore came we,
Where boast is made that all are free.

Here, then, must Glory hold her court below—
But Afric's sons, in bondage, answer, No!

(Oh, land of Washington! thy name
Stands highest on the scroll of fame;
And thou art fair, but on thy face
Remains a withering disgrace.)

The land of glory thou wilt never be
Till thou hast done with human slavery.)

We asked an honored statesman why
To duty's sacred call was true,
If in the path of duty done,
This glory were the meed he won?

Another held his rightful seat below,
But from above that statesman answers, No!

Tell us, oh, youthful maiden fair,
With heaven-blue eyes and flowing hair,
If in your peerless form, and face
We may the lines of glory trace?

Her cheek glows hectic with consumption's glow,
And fading, fading, she, too, answers, No!

Tell us, ye flowers—sweet flowers, that grow
Along the banks where streamlets flow—
If in your hues, and perfumed breath—
The glory essence slumbers?

But while we ask, the chilling north winds blow,
And flowers, all drooping, sweetly answer, No!

Sweet forest! standing in the sheen
Of sunlight, dressed in verdant green!
Doth glory clothe your leafy trees,
And whisper through them in the breeze?

But look again—that forest is all bare,
Its long arcos waving in the wintry air!

That dear old cottage, round whose door
Blighted children played in days of yore,
Beneath whose roof, and whose hearth,
Rang out the notes of joy and mirth!

The glory of that cottage now is dead,
Its hearth-stone cold—its trellised flowers all dead!

Great mountain! standing all alone!
A snow-crowned monarch on the throne
Of earth! sublimely grand art thou,
With storm-clouds resting on thy brow!

Whence is the glory to thy grandeur given?
The mountain answers not, but points to heaven!

Old Ocean! foaming round the earth!
Thou deep, where monsters have their birth,
Tell us, as ceaseless on you roll
Your sounding waves from pole to pole,

Doth glory heave your restless bosom so?
The Ocean swells, and proudly answers, No!

Tell us ye viewless winds, that roam
And lash the Ocean into foam—
Ye boisterous winds, that blow at night,
Ye softer gales, and zephyrs light,

Doth glory call you whosoever ye go?
The winds grow calm, and softly whisper, No!

Tell us, ye ages past and fled,
Ye nations numbered with the dead,
That to the classic realm belong,
Renowned in deeds, renowned in song—

Doth glory, buried, slumber with you there?
Echo returns, but only answers—where?

Ask of the lightning in the cloud—
The voice that speaks in thunders loud—
Or of the brilliant sunset fires,
That paint the West when day retires;

Or of the dew that sparkles in the morn;
And while you ask their glory all is gone.

The hues that after summer showers,
Glow in the rainbow and the flowers—
That tinge all the violet meek,
And youthful maiden's blooming cheek,

Have all their source in the interior sky,
They pass from outward forms, but never die.

The world is full of Glory's power,
Unfolding, changing every hour;
But when pursued in outward life,
The toil is vain, in vain the strife;

If in the soul its essence be not found,
'Tis vain to search the whole creation round!

The glory of all worlds is one,
Proceeding from the Central Sun,
Whose radiant beams of glory bright,
Transfuse the whole with love and light.

Reflected rays in human nature shine,
Bequeathing thus its origin divine.

There's not a human form of earth,
But bears a germ of heavenly birth,
And when the outward disappears,
That germ unfolds through endless years.

Thus human glory will be manifest,
In man transfigured and divinely blest!

Then mortals, since in God you live,
To Him alone the glory give;
Progressing here in love and grace,
Reflect the image of His face,

That all His erring ones on earth may be
Brought back to Him, Love, Truth, and Harmony!

THE THEOLOGICAL DABOLLS.

HE who examines well himself, and looks carefully into his own mental methods, will be surprised and pleased to find how much he is like other men; how in great essential characteristics the race is a unit, with one great central heart pulsating in the bosom of our common humanity. Two individuals, or two sects or parties—the one contending for the right of private judgment, and the other for the authority of Scripture, seem to occupy positions exactly opposite. But their variance is in seeming only. The right of private judgment, like the right to life and liberty, is inalienable. Paul can not divest himself of it if he will. He can no more out of the ultimate tribunal which holds perpetual session for the adjudication of all questions within his own soul, than he can breathe by proxy. It may therefore be said, in passing, that for one to put on airs of egotism, and plume himself as on the achievement of a mighty victory over mental despotism, by virtue of his right of private judgment; and for the other to elongate his face, or otherwise express his deep humility and self-abnegation, with the idea that he had sold himself to God, would evince a mutual error. All things by right, and of necessity, belong to man. "Whether Paul, or Apollus, or Cephas, or the world, or life, or death, or things present, or things to come—*all are ours*," says Paul himself; and each man, in and for himself, must be (not may be) the supreme arbiter of their own respective values. This is the law of the case, and the only difference between our assumed antagonists is, that our stickler for Bible postulates exercises the very right so loudly vaunted by our independent friend, *without knowing it!* Two Bible disputants, alike conceding its supreme authority, go immediately to loggheads about its meaning. What does that indicate? "The New Church" authoritarian is denounced by the Orthodox authoritarian; they agree as to a common postulate, and in nothing else. In this they are simply exercising the right of private judgment under protest. They exercise the power, and then take great credit to themselves for possessing the adequate humility to deny its existence.

This "unity of the spirit," so often hidden under a "diversity of gifts" and formulas, may be further elucidated by a scene in the school-room: John and James are good boys, and the teacher has given them a problem to solve. If it require twelve dollars to buy four yards of broadcloth, how much money will it take to buy sixty yards? Their common postulate is "The Rule of Three." Well, John, with great pomp and perfect assurance, goes on to make a methodical statement of the question. He points off the different terms, writes the denominational character over each, multiplies the second and third, and divides the product by the first, and gets finally what he is seeking for, the fourth term, or answer. After wiping his brow, he looks up, and finds James playing marbles. With the holy zeal of an arithmetical saint, he exclaims to the sinner James—"Why have you not solved the problem?" "Oh!" says James, "I have done that long ago." "What is the answer?" "One hundred and eighty dollars." "That is the same as mine; let me see your formula." "Oh! I have none. I simply consider what the answer must necessarily be, without the trouble of making any figures at all." Horror on horror! What a shock to the sensitive nerves of numerical zeal! Here's a boy affects to state an arithmetical truth without reverencing the arithmetic by so much as making a single figure. Here is a true result reached by unsanctified means; a just conclusion; and yet the young heretic has failed to give *Nathan Daboll* the glory! Such heresy is enough to make one "sound in the faith" of paper postulates doubt the very truth of truth.

But let the reader "pile up the agony" for himself. Let him conceive how utterly this honest, but verdant youth, refuses both consolation and explanation; how invulnerable in his prejudice to all averments, or even proofs, on the part of his heretic brother; that he has violated no "golden rule" of numbers, and trampled on no sacred truth in the Bible of mathematical science. Then let him transfer the scene from the school-room to practical life; let him change the actors into men, and make the question theological, instead of numerical, and we have just the contest about nothing going on to-day between modern Spiritualism and that child-like reverence, which accepts nothing as true and genuine that lacks the "Custom-house seal" or has passed the "circumlocution office" of the regularly constituted blockheads.

R. T. HALLOCK.

SPIRITS ASKING INSTRUCTION.

MESSEURS PARTRIDGE AND BRITTAN:

Gentlemen—In your report of the Shaker spiritual communications prior to the Rochester knockings, I find that Spirits visited them to receive instruction and advice for the purpose of correcting their former errors. Having seen this point frequently contradicted, I feel induced to state to you the experience of our circle during the last four years in this respect.

About three years since, while our medium was a little girl about twelve years old, one evening while in the trance state, she commenced weeping. When interrogated about the cause of her distress, she (or the Spirit) related to us that she felt unhappy and wretched, having lived a sinful life. We advised her to firmly resolve to do better, and look to God for assistance, who would send her good Spirit to help her. She parted, giving us her name, "Helen Howard." About two months afterward, she came back to thank us for the good advice, assuring us that she now was much happier and in a fair way to progress. A considerable time elapsed, during which we had no sittings. One evening when alone, I sat with our little medium, when she wrote, "I am here once more—your old friend Helen Howard. Where are your wife and daughter? I have come here so often, wishing to see them, and you hold no circles." My wife had gone out to spend the evening with a neighbor.

In a similar manner came Helen Green about a year since. Having lived and died in Kentucky very wretched and unhappy, she craved advice, not knowing what to do to get out of her miserable condition. We directed her to God as the Father of us all, and with admonitions the best we could give, she left us much more reconciled. At a subsequent sitting of our circle when Helen Howard was present, we inquired if she knew Helen Green. She answered, "Yes, I sent her to your circle because she felt so unhappy, and you had given me the first advice as to what I should do to become more happy, when I was in the same condition with Helen Green."

About two months ago we formed our circle with a young man about twenty-two years old, since developed as a speaking medium, but at that time only a writing medium. I at first sat still with face expressive of the deepest grief and wretchedness, and commenced weeping most bitterly. When questioned about the cause, he wrote:

"My last hope in this life (that is the Spirit-world) is the thought of once being near, in the presence of that being, who, when I was on your earth, I loved and cherished more than my own soul. She is a good angelic being, and it was through my base propensities I was drawn off from her, and led to the destruction of my soul."

We counselled and prayed for him, when he left us seemingly relieved. He gave us his name as "Frederick Bowers, of Brunswick, New Jersey;" and having a map of the United States hanging against the wall, the medium rose, went to it, and held his finger on a spot, which, when I went with the candle I found to be Brunswick in New Jersey. He came again the next sitting, four days later, and wrote: "I was with you four nights ago, and you will recollect how utterly distressed I was at that time. I have made some progress since I saw you last, my dear friends. My fervent prayer to the Almighty has its effect; my feelings were softened, my whole soul is now contented."

New PHILADELPHIA, March 8, 1856.

A SPIRIT ROOM.

WILMINGTON, ILL., March 6, 1856.
THE undersigned, being an old acquaintance of Captain Joseph Davis of Laporte county, who has erected a spiritual Hall, visited the Hall last week for the purpose of further satisfaction in regard to Spirit power. Captain Davis kindly received me and showed me his Hall. It is sixteen feet in diameter, of octagonal form, one story high. It is celled inside, and has two windows, one door, and two rows of circular seats around it—also, a circular table and one square table or bench, with a frame that contains a bass and tenor drum, and a dulcimer and two tambourines and guitar.

In the evening I, with Mr. Davis and as many as could get into the Hall, went to hear what could be done by Spirit power. To the astonishment of all, the bass drum was played as loud as any man can play it, and kept complete time with a violin that one of our party played; and all the other instruments were played at the same time and in exact harmony with the violin. The tambourine was carried over our heads and let fall on one man's head, and the drumstick was thrown and rested between a boy and the back of his chair. Mr. Davis tells me that another of my old acquaintances, a confirmed infidel, has been converted, and is building a Spirit Hall in the town of Laporte, and also another in the village of Westville, Laporte county. The same day that I visited Mr. Davis's Hall, a lady was going about her house as usual, attending to the ordinary avocations of the house, when all of a sudden she was thrown into a clairvoyant state. Previous to that hour she was a bitter enemy to Spiritualism. When she was released she was a full believer.

Yours truly,

SAMUEL OLINGER.

MR. DANIELS' BOOK.

Reverend and Dear Sir—I have been reading your book entitled "Spiritualism vs. Christianity." In some parts of it I have been much interested, and its perusal has suggested some thoughts which I submit to your consideration through the columns of the TELEGRAPH.

In the first place your title strikes me as singularly inappropriate. I have always regarded Christianity as being itself a great and most beneficent spiritual manifestation. If it be what it professes to be, and what Christian people believe it to be, it is throughout a "manifestation of the Spirit"—a "word spoken by angels"—a series of communications made through spiritual agency to men in the flesh, at different periods of the world. If the ancient manifestations differ from those of the present day, it can not, I think, be in the spirituality of their origin.

There are also some assertions which you make, I think, without due consideration. Such, for example, as that no instance is recorded of a good Spirit appearing to hold intercourse with men. (See page 88.) But it is certain that Samuel was a good Spirit; Moses and Elias were good Spirits; the angel that appeared unto John in the Isle of Palms, and who declared himself to be one of the prophets, was a good Spirit. And to say in the face of all these facts, that "the appearance of a departed saint is entirely out of the question," is, to say the least, talking very boldly.

If I rightly understand your book, you maintain that the modern manifestations are the work of Spirits, but that they are all *bad* Spirits. That they are produced by Spirits is now generally admitted by candid men who have investigated the matter thoroughly. That some of them are wicked Spirits, most Spiritualists are ready to maintain; but that they are all wicked is not believed. That the good are readily distinguished from the bad, is also believed. That the influence of the bad can be controlled, their power registered, and themselves brought into more favorable conditions, is resisted by many. You, on the contrary, believe them to be all *bad*—essentially the same as those whom the New Testament calls devils, or demons, and that mediums now are in all intents demons or persons possessed of devils, as were those in the days of Christ and the apostles; and that to receive any communication from them, or hold any intercourse with them, is a grievous sin. Now if this is so, it is vastly important that the world should know it—that Spiritualists should know it—that all men should know it. I do not believe that Spiritualists more than other men wish to do wrong. Convince them of the fact that Spirit communication is wrong, and they will be as ready as other men to abandon the practice.

If your positions are correct, you can furnish proof that they are so, which no one will gainsay. If modern mediums are *demons* in the sense you claim, those demons may be cast out, as they were of old. In the last chapter of Mark we read, "He that believeth and is baptized shall be saved; and these signs shall follow them that believe: In my name shall they cast out devils or demons." This power to cast out devils was given not only to the apostles, but to *all* them that believe. If, sir, you are a true believer in the true Gospel, you can cast them out. Will you try it? One effectual exorcism of this kind will be a more powerful argument than any, or all your book contains, by a hundred-fold. It may be that these modern demons belong to that "kind that go not out but by prayer and fasting." But if Spirit intercourse be so dangerous and so sinful as you seem to regard it, the object may well justify any severity of fasting, and any importunity or perseverance in prayer that the case can demand. I will engage to furnish any number of mediums on whom you can make the trial. If you succeed, you will arrest this great evil which is overflowing the country and the world. If you fail, it can only be from one of two causes: either these Spirits are not devils, as your book maintains, or you are not a true believer, in the Bible sense of the term.

Respectfully yours, etc., AN INQUIRER.

STRICTURE UPON STRICTURE.

A FEW words in reply to your correspondent from Norfolk, in the TELEGRAPH, of 22nd inst., and signed "W. H. L.," I will premise that I yield to no man in my personal confidence in the integrity of all opinions and experiences proclaimed to the world by Dr. Hare. But I can not realize a necessity for uniting in all such opinions, even though "in confirmation of them, the Spirits rap on my table," as happened to my friend, "W. H. L.," when finishing his communication to you. The confirmation of Spirits by rapping, etc., has already led many to imperfect and partial perceptions of truth; for many of the Spirits who attend mediums have themselves but moderate mental developments.

If I knew myself, my sentiment is, that any theory which will not harmonize with an ascertained and known fact, can not explain that fact, and if appealed to for such purpose, exhibits in that inability the evidence of its being error. Your correspondent says, "I pin my faith" on "orthodox" interpretations of "the Word of God," hoping for some "marvelous" evidence of those interpretations. Your readers can judge whether: or I can best say what I think or believe.

W. H. L. says, "The process of development from mineral to vegetable, from vegetable to animal, and from animal to man, was carried on at a rate which renders change imperceptible to us, and has required billions upon billions of years to develop material into the present highly refined organization of the human form." First, let me ask what authority has he for this? I presume, from his assigning "billions" instead of millions or thousands of years, as the period of these developments, some Spirit has assured him thus; and if so, that Spirit who thus estimates time so positively, ought to be able to explain the law under which "the highly refined organization of the human form" could emanate or spring from the lower or animal form. Can W. H. L. show us, in nature, any representation or organization or form of life that illustrates this series of refinements involved in the theory of "imperceptible change?" As I understand it, this progression spoken of had a twofold character—a refinement of genus, and an unfolding and birth of new and higher forms also. The progressive refinement of the state and condition of organized life in the lower kingdoms may have been, and probably was, of an "imperceptible" nature; but the great fact I want explained is, the law which will account for the birth of new and higher forms for life to inhabit. I again say, if the Spirits, or their philosophical and scientific scholars, will give us some definite and rational exposition of the law which can explain how the female animal could, under the law of "necessary conditions," have conception and give birth to a higher unfolded form of life's manifestation, without conflicting with the known law of "like producing like," then such exposition may possibly explain the alleged miraculous conception of Mary. I wait for such exposition.

PERSONAL AND SPECIAL NOTICES.

MISS JAY GOING WEST.
MISS EMMA F. JAY will probably be in this city about the 12th or 15th instant, soon after which she proposes to start on her contemplated tour to the West. The friends residing at places through which it would be convenient for her to pass on her route to and through Michigan, and who may wish to engage her services as a lecturer, are requested to write at this office without delay.

S. D. BRITTAN at the Stuyvesant.

THE editor of this paper will lecture at the Stuyvesant Institute, 659 Broadway, next Sunday, morning and

